A

HISTORICAL DISCOURSE;

DELIVERED BY

REV. MOSES MILLER,

Former Pastor of the First Congregational Church in Heath,

AT THE REQUEST OF SAID CHURCH,

October 13, 1852,

WITH SOME OF THE ACCOMPANYING EXERCISES,

SHELBURNE FALLS:
PRINTED BY GEO. W. MIRICK,
1853.

The following resolution was passed by the first Congregational Church in Heath, at a lecture preparatory to the Communion, April 1, 1852.

Resolved :—That this church entertain a grateful remembrance of the Rev. Moses Miller, their former Pastor, and his faithful labors with them for thirty-six years ; and that we hereby express to him our sentiments of high regard, and affectionately invite him to deliver an Anniversary Discourse to this people, at some convienent time which he may name.

SALUTATION.

BY REV. A. GRAVES, PRESENT PASTOR

VENERABLE FATHER:

I am happy in being permitted, in behalf of this church and people, to welcome you here to-day; and to express to you our thanks that you have come, in compliance with our solicitation, to address us on this interesting occasion. We rejoice in the kind providence which has lengthened out your days to this advanced period of life, and given you health and strength to appear among us.

But the face of things has changed very much in this community since your first acquaintance with it. It is true, the hills and valleys, with which you have been so long conversant, are as of old. But the dense forests on the north have disappeared, and to-day we see in their places, cultivated farms and prosperous neighborhoods. Advancing with the times we have more commodious dwellings, and have drawn around us more of the comforts of life.

But it is in the people that the greatest changes meet you. The fathers and mothers whom you knew in your early ministry long since ceased their pilgrimage. Most of their funerals you attended. The generations over which you were settled have passed away, with here and there a solitary exception. You look to-day upon their children of the second, and even third generations, who have come up hither once more to greet you—to listen to your voice, and to hear of former days.

But the changes have not all been with the people of your former charge. Most of your numerous family sleep with the dead. Not only while here, but in your absence also, you have been called repeatedly to drink of affliction, sweetened though it has been by the grace of God. We greet not her,* to-day, who sympathized with you and cheered you on in your labors and responsibilities as the pastor of this people; and who shared with you in the cares and anxieties attending the rearing of your family. Nor do you find, in the old family dwelling, the daughter† whom you left, whose hand was ever ready to administer to your comfort. Nor do we see here to-day that son‡ of promise suddenly stricken down in the midst of cherished hopes and high raised expectations in those who knew him. Surely my dear sir, in your absence the chastening hand of God has still followed you. You have not reached your advanced age without experiencing many of the rough touches of time, and the sore discipline of your heavenly Father. But accustomed as you are to resolve these things into the wise and good providence of Him who doeth all things well, they have not been, by the grace of God, unattended with a hallowed influence upon your own mind.

Standing as I now do in the position which you so long occupied as the pastor of this church and people, and entering into your labors—as I look at the history of your ministry here, and learn its results, in the blessing of God upon your labors, I am impressed with the thought that it was a privileged ministry. Few pastors, in a field no more populous, have been permitted to reap so rich a harvest. In this connection the reminescenes of the past must be attended with interest to yourself as events crowd upon your mind—and not only to yourself, but to others also who felt

* See Appendix A. † See Appendix B. ‡ See Appendix C.

a common solicitude with you for the prosperity of Zion, and who to-day greet you as their spiritual father.

I deem myself authorized here to assure you of the kind feelings and high regard still entertained for you by this community. It is evinced in extending to you the invitation to address us, and in the readiness with which every call, in providing for this occasion has been responded to, and in the crowded assembly now before you, composed not alone of those who shared in the benefits of your ministry now residing in town, but of many from adjoining towns, and from distant homes who have come here once more to take you by the hand, to welcome you to their hearts, to mingle their sympathies and joys with ours as we together review with you the history of the past, all which may assure you that the people for whose welfare you labored so many years, and to whom you devoted your best days still remember you with affection and esteem; and your memory will be embalmed in the hearts of their children.

But I must not take the time which belongs to you.

In the name of this church and people, with this hand, I tender you our hearty thanks for your response to our call, and our best wishes that your days may be lengthened out in peace, and in the rich enjoyment of that gospel in its personal benefits which you so long and so faithfully preached in this place; and it shall always be reckoned among our choicest blessings to know that we have a place in your prayers and kind remembrances.

SCRIPTURES SELECTED.

BY THE PASTOR.

LET the heavens be glad and let the earth rejoice; and let man say among the nations, The Lord reigneth. Give unto the Lord ye kindreds of the people; give unto the Lord glory and strength. Give unto the Lord the glory due unto his name.[a] I will be glad and rejoice in thy mercy; for thou hast considered my trouble: thou hast known my soul in adversities.[b] My flesh and my heart faileth; but God is the strength of my heart and my portion forever.[c] I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that *your faith* should not stand in the wisdom of men, but in the power of God.[d] For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from his iniquity.[e]

And I beseech you brethren suffer the word of exhortation.[f] Let brotherly love continue.[g] Live peaceably with

[a]1 Chro. 16: 31. 28, 29. [b]Ps. 31: 7. [c]Ps. 73: 36. [d]2 Cor. 2: 3, 4, 5. [e]Mal. 2: 7, 6. [f]Heb. 13: 22. [g]Heb. 13: 1.

all men.[h] Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.[i] I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.[j] They that trust in the Lord shall be as Mount Zion.[k] But he that endureth to the end shall be saved.[l]

God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment.[m]

I saw your fathers as the first ripe in the fig tree at her first time.[n] We took sweet counsel together and walked to the house of God in company.[o] And behold ye have risen up in your father's stead.[p] Thine own friend and thy father's friend forsake not.[q] But I rejoice in the Lord greatly, that now at the last, your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.[r]

And behold, this day I am going the way of all the earth, and ye know in all your hearts, and in your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.[s] If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.[t]

And behold I come quickly: and my reward is with me, to give every man according as his work shall be.[u] Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.[v]

[h]Rom. 12: 18. [i]Ps. 37: 3. [j]Ps. 37: 25. [k]Ps. 125: 1. [l]Mat. 10: 22, [m]Phil. 1: 8, 9. Hos. 9: 10. [o]Ps. 55: 14. [p]Num. 32: 14. [q]Prov. 27: 10. [r]Phil. 4: 10. [s]Josh. 23: 14. [t]Phil. 2: 1. [u]Rev. 22: 12. [v]Rev. 22: 20, 21.

DISCOURSE.

PSALM 77: 10, 11, 12. But I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings.

MY text I have chosen for a motto rather than a particular subject of discussion, yet I shall regard its general sentiment somewhat as a landmark to guide in this discourse. Not a few facts, but the general facts of a man's history are needful to be known, to know his character. God cannot be known in the best, the most desirable sense to effect in our minds a contrast, uniform, firm and consoling confidence, without a general knowledge of the facts of the past, present, and to some extent of his future acts in the moral government of this world.

The former is actual history; the latter is history in anticipation. The Bible itself is but a history of facts occurring in the providence of God, being controled and directed to the accomplishment of great moral ends together with the principles, laws, spirit and gracious provisions of his moral government.

Thus the study of the bible and history of the world lays almost the only foundation for wise con-

clusions and true knowledge. To know the facts then, past, present and future of God's Providential acts, is to know God and to know man, the most important of all knowledge.

In accordance with the design of this occasion, and the general sentiment of my text, I shall give a brief history of this Town and religious society. And in this I shall more particularly dwell upon means and their results, moral causes and their effects. The more common statistics brought forward on such an occasion, though very useful in their place, are not the best things to make the most useful and lasting impressions. I shall very seldom mention, or allude to individuals or names. I shall give no history of other denominations or religious societies, though I cherish kind sentiments to them all.

The Providence of God is often very manifest in the settlement of towns and counties. The character of the first inhabitants does much in giving a form and character to the population.

The Puritans have impressed much of their own character upon New England society, and through them have imparted it more or less to our whole country.

We retain still something of the Puritan character, in some respects improved; in other respects the progress has been backward. The early inhabitants of this community were generally from Worcester county and numbers from the town of Worcester, the place of my nativity, and where I united with a church of which some of my ancestors had been members nearly a

century before. They were trained up in some respects under different Theological systems and under different moral influences; but a majority of them at least brought with them a good measure of the Puritan character and Puritan doctrines somewhat diluted by Arminianism or modified by too much bearing to ultra Calvinism; and some few were early trained under moral influences, far from being salutary. It is profitable to observe the shade and cast of opinions and moral character these first families and individuals have given to the generations that sprang from them. Some are and were better than their fathers: others, as is not uncommon in this degenerating world, have degenerated. But most of those who have sprung from a majority of these families have been and are more or less respectable and useful in the world. The sons of some have been as plants grown up in their youth and their daughters as polished stones, polished after the similitude of a palace. But those who originated from a degenerate root have been mostly the degenerate plants of a strange vine, but little else than a public nuisance.

Here is wisdom for parents to learn. And what reflecting parent but must feel the importance of possessing correct principles and a correct moral deportment with seasonable discipline and instructions, to exert a healthful influence upon his family. The decidedly preponderating influence of the early inhabitants of this Town was in favor of sustaining good morals, the institutions of christianity, and a well educated society. They possessed rather an unusual share of intelligence, and talents, and much simplicity of manners. They were

true republicans, but not demagogues. Very few eminent for piety, and yet a church going people. A considerable portion of what is now Heath began to be settled about a century ago.

On its northern limits was a fort, one of a line of forts on the northern portion of this state to defend the inhabitants against the incursions of the Indians. Before the American revolution there were a considerable number of inhabitants in this territoy though not incorporated as a Town. It furnished, I believe, its due proportion of men to fight for the liberties of our country.

It was the residence of one brave field officer, who served his country during our revolutionary struggle. He was in the battle of Bunker Hill and fought and bled in that memorable action. He took also a considerable prominent part in other important battles. The name of Colonel Maxwell is mentioned in the history of our Revolution. He sacrificed not a little, with others, to secure our freedom. And after the revolution, during Shay's insurrection, the inhabitants of this part of Charlemont exhibited a more loyal spirit than the other part.

In this they showed that they had not contended for a liberty that every man might do that which seemed right in his own eyes; to be delivered from the oppression of one species of tyranny, to become subject to another which experience has shown to be the most oppressive tyranny, that poor humanity ever endured.

Our freedom cost too much expenditure of treasure and blood and individual sacrifice to be thus, at that, or at other time, thrown away to the four winds. A large portion of this territory which is now Heath, being a part

of Charlemont for nearly half a century, together with a large forest unsold, belonging to persons residing in England, was incorporated in 1784. It was called Heath, after the name of General Heath of Roxbury, then an influential member of the Legislature. The first town meeting was held at the South School House, March 21, 1785. Heath has therefore been an organized, civil community 67 years. The church was organized April 15, 1785. So that provision was immediately made for the enjoyment of christian privileges. Mr. Leavitt, whose premises belonged to this town in the division of Charlemont, and who was the first minister of Charlemont, officiated, with others, as religious teachers. This town had no settled pastor for something more than five years after its incorporation. The church when organized consisted of 35 members; 20 males and 15 females. I believe there was then but one family which did not belong to this religious society.

Of the inhabitants belonging to the territory incorporated into the town of Heath, a larger proportion were of the better class than of those who still belonged to Charlemont; though now it may be otherwise.

In Charlemont in former days, whatever it may be now, there existed something of the spirit of mobocracy, especially in reference to their first minister, the Rev. Mr. Leavitt. With this spirit very few of the inhabitants of Heath sympathized, though they had the same grounds of dissatisfaction.

How much provocation there was to this state of feeling and action, for some of it was quite outrageous, I am not able to state, but whether more, or less, it did not justify the course pursued.

We would cast the mantle of charity over the defects of the past with the hope that coming generations may cast the mantle of charity over ours.

The church edifice, an unfinished building, to which in former times, the people of Charlemont, Hawley and Buckland resorted to attend public worship, was located on the southern boundary of Heath. Thus this Mount was a mount of Zion, whither the tribes of our Israel around repaired to offer their sacrifices to Israel's God. Some came on horseback, some on foot for miles around, carrying their infant children in their arms. Some waded, some forded, and some boated the rapid Deerfield, or crossed on its frozen waters. Some came on sleds, perhaps a few in sleighs, but none ever came in anything like the vehicles of the present day. And when they had assembled, they had no cushions to be seated upon, but a rough, hard board and no back to lean against. And they had at that time long prayers and long sermons. This is the place where your parents and grand-parents and great-grand-parents and some perhaps present, in childhood worshipped, and these, some of the attending circumstances. This same building, removed to the central part of this town and finished, was the christian Temple in which I preached more than thirty years; in which frequent showers of heavenly influence descended upon the congregation.

In this house were many refreshing communion seasons in which numbers were received to the fellowship of this church. At one period, the Sabbath School assembled in this house numbered more than five hundred. And hundreds in this house of God in its former and

latter location I believe have been trained to worship in a temple not made with hands.

Many hallowed and pleasant associations cluster around this ancient building in which some of you and your ancestors worshipped. And though we had a new church erected more in the style and taste of the present day, but as yet the glory of the former exceeds the glory of the latter house.

When the edifice of which I have been speaking was removed from the southern limits of this town to a central position, the way was prepared to have a settled pastor. The first pastor was the Rev. Joseph Strong of Williamsburgh. He was ordained October 27, 1790, and was dismissed June 10, 1803. The real ground of his dismission, I believe, was too great devotion to his temporal interests. It was quite evident that during his ministry this moral field was not highly cultivated, still during his labors as a pastor, there were by letter and profession 40 added to the church; and there were three seasons of unusual interest in the years 1792, 1797, and 1800.

Though the first minister in Heath was dismissed after what was then deemed a short period, and dissatisfaction was expressed by a considerable portion of the community, yet I think it was not characteristic of this people to quarrel with their minister. I believe I can say in truth, that it was more than usually characteristic of them, in those days at least, to respect the ministerial office and reverence their minister. I myself am a living witness of this. In the midst of all my imperfections, and they were many, I enjoyed more regard and respect by

them than I had reason to hope for, from depraved humanity, during a period of 30 years. To this fact, in the providence of God, I attribute much of my success, as a minister of the gospel in this place.

Among this people there was unanimity in their political sentiments. Five sixths or more were in favor of the Washingtonian and Federal Administration. Yet party spirit had some influence to disturb their social and religious interests—a spirit ever to be deprecated and guarded against as having a demoralizing tendency.

The inhabitants of this town were an industrious and provident people. Idlers and loungers could find rarely an associate here. The hands of every man and woman and child were busily employed. There were for many years no distracting law-suits, nor criminal acts which called for legal prosecutions. Lawyers would have been obliged to beg their bread, and courts of justice would have had but little employment had every other town in the county been like this.

But it is the religious history of Heath which contains the most interesting incidents and which were the basis of those blessings for which this town has been distinguished. And as my ministry included more than half the period since this town was incorporated, and thrice as long as that of the aggregate ministry that has succeeded me, it seemed suitable that this service should devolve on me; a service in many respects very delightful but in some respects painful.

I must in this part of the history necessarily allude to myself more than would be suitable in other circumstances, yet whatever good I may have done as an instru-

ment, I feel that God only is worthy to be exalted, and it is simply relating what God has wrought as the great efficient agent.

I was ordained December 26, 1804. I did not enter my ministry here without opposition, and this opposition was, as far as I know confined to the church. Nearly one sixth of its members voted, and eventually protested against my settlement. Two of whom were important members, who in a short time were among my most substantial friends.

I learned that this opposition was solely on account of my sentiments. In other respects, poor as my services were, they were quite acceptable.

This opposition did not appear to me to be a sufficient ground for a negative answer. And I have never had occasion to regret my decision.

In this field of labor, I found there was much work to be done, besides preaching on the sabbath. The first work was a very obvious case of discipline. Though at first there was some demurring in the case, yet it was finally issued with great unanimity. It seemed to be the opinion of members of this church, that if a confession is made, in whatever circumstances, it must be considered as satisfactory. In this case, though the offender made a confession, the vote of acceptance was suspended, that the offender might test the genuineness of his repentance. The sequel proved, as was expected, no reform, but rather an aggravation of the offences. The offender was excommunicated.

Another measure adopted was the formation of a *Catechetical Class* of children which I instructed on the

sabbath during the intermission. Emerson's catechism was committed to memory by the children, and in the recitation it was briefly explained to them.

This catechism contained a concise statement and view of christian doctrines, a short history of soms facts interesting to children, related in the Bible, and Westminister's Shorter Catechism.

This course was pursued from the early part of my ministry till the sabbath school was formed, and may have had some influence in giving an earlier interest to this institution in this place.

A Catechetical class also of youth, mostly females, was formed. In these two classes there were about seventy or eighty children and youth.

In these exercises I had a more direct access to the minds and hearts of children and youth, and with the countenance and aid of parents, and the blessing of God, much good was done. I have been surprised at the fact when I have thought of the feebleness and defects of my instrumentality. As far as I have been able to ascertain the facts, all the children, which were about fifty or sixty, who regularly attended my Catechetical class on the sabbath, and the youth who recited the Biblical Catechism who lived to manhood, became professors of religion.

And those also who regularly attended the sabbath school generally have become professors of religion, though they have not all united with this church. There was a far greater proportion of those who were children, and those in years of minority, who became hopefully pious than of those who had arrived to mandood when I first became a pastor of this church and society.

As there was some discrepancy in the theological opinions of this church and society, as I have before suggested, arising from the different religious instructions in the towns from which they removed to this place, I felt the importance of exhibiting systematically the great doctrines of revealed religion.

In this effort I became much interested and instructed, and though my sermons were quite imperfect in richness and variety of thought and argument and illustration, having received no regular theological instruction, yet I think they effected something in harmonizing the religious sentiments of the church, and in stamping an impress of truth to some extent upon the minds of the rising generation.

Bible instruction was given in different neighborhoods by way of questions and answers in part, and in part by short lectures upon portions of scripture previously assigned. This was thought to be a more useful religious exercise in weekly meetings than mere exhortations or instruction given in the form of a sermon.

Mere exhortation soon becomes stereotyped and stale and begets satiety, unless when there is a deep religious interest, and even then, exhortation should be based upon some bible truth commending itself to the conscience and experience of men. This is reciprocal instruction. The minister as well as the hearer may be a learner. Every reflecting man, though he has never seen a Theological Seminary may give a new form to christian truth, which may make it both interesting and instructive; especially if in his heart the love of Christ has a commanding influence. Dr. Chalmers in writing his lectures on Ro-

mans consulted an illiterate woman of large christian experience upon some points in experimental religion. And he found that she could instruct him.

Ministers we well know are not Popes, though some perhaps may wish to be. They are not infallible in their opinions. They need to be instructed as well as to instruct.

Now the acquisition of knowledge is unlike mere excitement which exhausts and satiates, and must in its very nature be periodical.

One degree of progress here creates a keener relish for another degree; and every new truth discovered produces additional satisfaction. And we know that it is by an enlightened conscience and a cultivated intellect, that right affections are produced and sustained in the mind. The preacher, if he takes the word for his guide and studies it profoundly, never need fear wearying or satiating his people in imparting to them knowledge; especially if he make Christ his exemplar in his manner of doing it. Nor need he be solicitous with regard to the results of his labors, for ten christians of enlightened piety and stability are better than a hundred whose piety is ephemeral and who are unstable as water.

To pursue our history, I remark, that unusual efforts were made to improve our primary schools. And we were the first, or among the first, who established select schools. This gave our youth generally an opportunity, which they would not otherwise have enjoyed to acquire a knowledge of the higher branches of literature. These schools were well and profitably sustained. A number of our females enjoyed Miss Mary Lyon's instruction

while she taught in this vicinity. These various means gave a moral and literary elevation to the young in this community. And we acquired so much celebrity abroad, that our youth were often sought for as teachers.

Allow me to state a fact with regard to myself,—not with a view to exhibit myself as a model pastor, or as better than my brethren, for we all have a perfect pattern of imitation, and it is better for us to walk in the steps of the great Teacher, than in those of fallible erring man. The fact that I would state is, that as I believed God had assigned me a field best adapted for me to cultivate, and had given me favor among this people, that I was under peculiar obligation to employ whatever of intellectual or physical strength I possessed in cultivating it.

I did not feel that my talents were adapted to a wide and conspicuous sphere of action, but were adapted to the people among whom I dwelt. Thus my eye without any desire for any other field was fixed upon this, as the eye of a farmer is upon his own lands.

My sermons were made with my mind and heart upon this moral field. They were made for my own people.

Though I aimed to avoid every thing personal, yet I meant to have my people understand that I was preaching to them, and that my subjects were chosen to conform to their varied circumstances. I aimed to convince the conscience, and enlighten the judgment, rather than to excite the passions; or to move the heart through the conscience and judgment. For blind passion is a very wayward thing. It leads men we know not whither. I may perhaps make an exception to this general remark. For a short season, commencing about the year 1830, I

was so far loosened from my moorings, by the current of excitement which was sweeping through the land, that to a considerable extent, I aimed to excite the passions. Many of the sermons I then wrote I have ever since thought were more fit to be committed to the flames than to be preserved.

Then excitement was the order of the day and was carried out, not only to weariness and exhaustion, but in some instances, even *ad nauseam*. But though I say these things I have very sensibly felt that no one ought to have so much of earnestness as the minister in preaching the gospel. It is the most important message ever communicated to men. It is the message of salvation to the soul. And none ought to be so thoroughly convinced of any truth, as the minister, of the truth of the gospel, or feel the power of any truth so much as the minister, the power of the gospel. I pretend not that I have been such a minister, but I have the consciousness of aiming to be such an one. I have felt very sensibly the need of praying to be directed to such topics as would administer suitable and seasonable truth. And frequently I have not known for the time being why I chose the topics I did choose, only in reading the scriptures they made a deep impression upon my mind. And I felt the need of much prayer in making my sermons. I felt also that to deliver a sermon with a spirit in conformity to the truth was quite as capital a work as the composing of a sermon.

And after all this is done, it may all be like beating the air, unless the blessing of heaven be invoked and granted to give effect to truth. These were some of the means, so far as I an individual was concerned, that were

used for the good of this people. In recounting these, I am only recounting what God wrought among us. It is remembering the work of his hands, and none have cause to glory but in him.

There were numbers in this church who were very sensibly impressed with the necessity of a divine blessing to give efficacy to the various means that were in operation. This is no doubt the experience to some extent of every church of Christ; but it seems to me, that in this respect, certainly so far as numbers are concerned, this church was peculiarly blessed. At some periods I have witnessed a fervor, importunity and perseverance in prayer, accompanied apparently with great humility and strong faith in the power and grace of God to an extent that I have never witnessed in any other church with which I have been acquainted. And two individuals who have removed from this church, and have since been united with several churhes, men of experience and observation, unsolicited, have decidedly expressed the same views. One of those individuals remarked that he never expected this side heaven to witness another church so prayerful and so generally of one heart and soul as this has been.

And this unusual spirit of prayer was more extensively prevalent among females than among the other sex. And it was not effected by sympathy or concert, but burst forth in members in different parts of the town by apparently a simultaneous movement of the Spirit. And they were so full of the heavenly theme, that it was the delightful topic of conversation in meeting with those of kindred spirit, while the great mass of the community

and a portion of the church were sunk down in the unusual slumbers of spiritual death. The burden of immortal souls pressed heavily upon their hearts. I knew individuals who spent nearly whole nights, after the example of our Saviour, in imploring spiritual blessings upon this church and community.

This church was now disposed, without any special urging as formerly, to attend to the discipline of offenders. This was done with great unanimity and evidently with a christian spirit, and four more were excommunicated.

All the discipline during my ministry that resulted in excommunication were members of this church when I was ordained. This is one item among many others to show that our Puritan predecessors did not always require that evidence of experimental piety for admission into the church which would have done much to preserve its purity.

This church were generally active in the sabbath school. If numbers of them had not literary advantages, yet they seemed to possess spiritual wisdom to discern bible truth and impress it upon the conscience and heart. There was one movement that eventually took place in our sabbath school, honestly it may be but unadvisedly, and the results of which were not salutary to the soundness and purity of this church, and that was the expulsion of the Westminister Catechism.

This is the best expose of bible truth which ever has been made, or as things now are, ever can be made till the millenium; and then perhaps such a formula will not be needed. Some infidels ever have declared this to be

a true exhibition of bible truth, and if they admitted the bible to be true, they must admit this formula to be true.

A praying, active, sound and united church is the best assistance a minister can enjoy. Other assistance compared with this is of but little value. Every church and society should endeavor to take care of themselves, while they should feel and act as component parts of a great world towards which they should exercise a spirit of active benevolence and good will.

This privilege I think I enjoyed in a good degree in my connection with this people. They were willing to aid their minister and to coöporate with him. Their doors were open to admit him, and their families were generally in readiness to listen to his instructions. They desired generally that their children should enjoy a religious training. Thus I had many facilities to do the rising generation good; and I have no cause to regret my labors for their good or to feel that they were in vain.

My own experience has taught me that we may as *assuredly* expect a harvest in working in the moral as well as in the natural field, and that the quantity of this harvest in both these fields, will ordinarily be proportioned to our wise, diligent and persevering industry. God does not command us to work in vain. And here I would introduce a quotation from a letter I received a year since from one who removed from this Town some twenty years ago, for the purpose of showing two facts in the religious history of this people; a peculiar veneration for the christian ministry, and that the early instruction of children in this place was attended with a rich blessing.

"I feel," says the writer, a "delicacy in addressing one far superior in years; yet the thought awakens a pleasing sensation in my very soul, when I call to mind the reverence and love I had for you in my childhood and youth, and has still grown with my years and judgment; so that I realize a greater respect than ever before.

I feel that your instructions have been blessed to me in the schoolroom, in the Catechetical department and by my father's fireside as well as in the sanctuary." This is a specimen of similar communications both written and verbal which have been made to me. And though this is nothing new in the experience of ministers of the gospel, yet whether I have experienced more or less than others of these attestations of success in my ministry, it is one source of comfort to me in my declining years that I have not wholly lived in vain. Most of my fellow helpers here in my ministry are removed, or gone to receive their reward; a few are left behind as a specimen of former days. May the Lord preserve them a little longer to pray and labor for the blessing of heaven upon this community.

I shall now proceed to give a more detailed account of the result of the means which were used among this people. They seemed to meet the approval of the Great Head of the church, because they were the means of his own appointment and there was no improper interference or hinderance to the operation of these means, but contrawise they were accompanied with the prayers of the church; thus acknowledging God as the only efficient cause of good. During my pastoral connection with this

church of thirty-six years according to the record, there were nine seasons of revivals, and 390 were added to this church, 251 females and 139 males, and three seasons during the ministry of my predecessor in which 40 were added to the church.

In a little less than 49 years there were 12 seasons of revivals, and 430 added to the church. The average population of this town during that period was about 900. Of the revivals which have been since my removal I have no personal knowledge.

The period to which I have alluded was generally a period of prosperity to this church and society. I believe there was but one season during my ministry in which the deaths much exceeded the common ratio of mortality in this community, which was but a fraction over one per cent., and then it was less than double the common ratio.

Many of these years were eminently the years of the right hand of the Most High. During the first three years only four or five were added to the church. During the fourth year there was a revival, and 30 were added to the church. The second revival was a season of protracted interest extending through the years 1816—17—and 18, in which 26 were added by profession and several by letter. The years 1819—20—21 were years of unprecedented coldness and stupidity in the church as a body, and much thoughtlessness and vanity prevailed in the community. But during most of this period, there were a few individuals who had an unusual spirit of prayer; the more they saw the thoughtlessness and stupidity around them, the more fervent and importunate they became in imploring the influences of the Spirit.

I believe during my whole ministry, I was never more faithful in exhibiting truth, and impressing it upon the consciences and hearts of my people. It was only however for the time being, that but a part of my congregation appreciated it, yet it was more or less evident that it made the consciences of many quite uneasy, and it eventually resulted in the settled conviction of that sinful state, that no veil of unbelief can always conceal.

It was during this period more especially that much time was spent by individuals, and by some nearly whole nights, in prayer for the blessing of heaven upon us. Most of these are not now alive to testify to these statements, yet I trust they are rejoicing in that rich grace which enabled them to do something for Christ and his cause while on earth.

The third revival during my ministy, called the Great Revival, occurred in 1822 and 23. From October 1822 to October 1823, 121 were added to this church by profession, all but eleven of whom had been previously baptised. This revival not only increased this church in numbers, but in spirituality and strength. The general tone of religious feeling never before had been so high, or so uniform as now. And this state of feeling continued without any great abatement for years. The fruits then produced and since, proved it preëminently to be the work of God. There were unusual efforts made to keep the holy fire burning. Very few as far as is known have apostatized. Numbers have been burning and shining lights in other portions of Zion. Many of this number I believe are now in heaven.

The fourth revival in 1827 was principally in the Branch District; in which an individual female was the promi-

nent instrument, who is still a light in another branch of the christian church. In this revival 8 were added to the church. This revival was evidently checked; and judging after the manner of men, brought to an untimely end by sectarian influence.

The fifth revival was in 1828, and 23 were added to the church.

The sixth revival was in 1829, and principally confined to the select school. At this season 8 were added to this church, some to the Baptist church, and some to churches in other towns.

The seventh revival was in 1830. As the fruit of this, 30 united with this church.

The eighth revival was in 1831. In which year 54 united with this church.

The ninth revival was in 1832. At this season 10 united with this church. These six years, and even the four which immediately preceded them were almost an uninterrupted period of religious interest.

The fruit of the last two, owing to a greater amount of religious sympathy and less distinctive views of christian character was not as genuine as that of former periods.

This was the acme of our religous prosperity. Our sun was then shining in its meridian splendors. Even then, however, some could see symptoms indicating a decline. Our church then had 316 members. At this time it contained a few more members than any other in this county, and probably in the state according to our population. Our sabbath school somewhat previous to this time numbered 500 or more. The largest I believe at that period in the state,—and there is but one sabbath

school now in the state that numbers more than ours then did.* Nearly the whole congregation, from the ages of four to ninety years, were connected with the school. This if I mistake not was the first instance in this state in which persons of all ages competent to receive instruction were induced to become members of the sabbath school. This was brought about by the peculiar state of feeling existing in this church and society and the ever memorable activity and zeal of a few individuals.

This school, through the activity and zeal of its superintendents and teachers, the general coöperation of the inhabitants and prayers of the church, was, for a number of years an instrument of much good to this people. This community for a course of years seemed to live in a religious atmosphere, not as pure as that in heaven, but as devoid of unhealthy moral elements perhaps as we can expect till the inhabitants of this earth shall experience a more thorough and general moral renovation.

The population at this period was a few less than 1200. This church had then 316 members; the Baptist church about 100; and other denominations a few. Nearly one half of the population of our society were professors of religion, and a large *majority* of the adult population.

More than a third of the population of the town, and the majority of its adults were professors of religion. A very large proportion of our youth were of this class. Thus we had no balls, no junkettings; and I believe their social intercourse was generally chaste and of an

* The school connected with the Winthrop Church in Charlestown, which numbers nearly 600.

elevating character; in a happy degree free from that low, vulgar and even obscene wit, which had been prevalent to some extent among the young and even among those who were not young. A portion of the minority of the youth and a few others became an irritated and envious class. They partook something of the spirit of Cain towards Abel. They seemed not comfortably to breathe in an atmosphere of such religious and moral influence; but the better portion of this minority were happily modified by this influence.

During eight or ten years I believe there was no society in this vicinity which contained so large a proportion of intelligent youth and who were governed by the principles and morality of the gospel. We were considered at this period as rather a model community. But few towns I believe, of the same amount of population, have sent forth into the world a greater number of the young and others, who are, or have been a blessing in the stations which they have occupied. In the territory which is now Heath, fourteen have had a collegiate education; five others had a collegiate education in part; one of the latter number, was not a native of this town, but was a member of this church, and received an important part of his religious training in this community. Six who were members of this church entered the ministry, and two others originated here.* Two of them are foreign missionaries; three females trained up here, two of them members of this church, are foreign missionaries. Three females are or have been teachers in three of the first class of Seminaries in our country. Ten females† have

*See Appendix D. †See Appendix E.

married ministers, two of whom are missionaries, and one has married a missionary who was not a minister.

Among those who received a collegiate education, four held the first standing in their respective classes; others held a high standing, and there were none who were not respectable as scholars. And some who received only in part a collegiate education were distinguished as scholars.

Sixteen physicians*; four lawyers,† one of whom afterwards became a minister; one judge‡ of one of the higher courts; one member of Congress§; two editors of respectable Periodicals; two tutors,¶ and three who are somewhat distinguished as artists, have been raised up in the territory which is now Heath. Some half a score, or more, who have removed from this church have become officers in the several churches with which they have been connected. Members from this church in several instances were a nucleus of other churches, and have been somewhat distinguished for their activity in promoting christian institutions.

This church, at the period to which I have alluded almost universally contributed to the various benevolent institutions of the day. No religious society in the county at that period according to their ability gave so large an amount. A number of hundred dollars were contributed to the Charity Fund of Amherst College. Nearly all the lime for the first building was gratuitously transported by individuals in this community, and a per-

*See Appendix F. †See Appendix G. ‡Hon. Jonathan Leavitt §Hon. Wm. W. Snow. ¶See Appendix H.

tion of it paid for. One room in that building was finished and furnished by ladies in this society.

This people contributed $1200, to Mount Holyoke Female Seminary. And never was money better expended. No institutions in our state, or country, or world according to the time they have existed and extent of their influence, have apparently accomplished so much good. No one will ever have occasion to regret that he has given his money to these institutions. Amherst College has furnished during the 29 years of its existence 435 ministers. Of this number are 41 missionaries. It has educated nearly one third as many ministers as Yale in 151, and Harvard in 215 years; nearly two thirds as many as Dartmouth in 82 years; more than two thirds as many as Princeton in 105; more than Williams in 52 years. A large portion of the present ministers in Massachusetts were educated at Amherst.

The whole number of pupils of Mt. Holyoke seminary was in the year 1851, 2568 from twenty states in the Union, and from the District of Columbia, Cherokee Nation, Canada, Turkey and the Sandwich Islands. About 500 have gone through a regular course in this seminary. Many hundreds, with a warm, devoted heart and an improved intellect, are employed as teachers and missionaries in our own land, and numbers in foreign lands. A heavenly influence has rested upon both these Institutions.

They have exerted and are exerting a great conservative influence in our own and in other lands. Some benevolent individuals not only gave liberally of their money to these institutions, but their influence and pray-

ers. They were disposed to aid the seminary, that our females might enjoy the benefit of the instructions, given by the teacher, so eminent in wisdom and holiness, who was at its head. And numbers of them were not only mentally improved, but spiritually benefitted by her labors.

If I have mentioned some things in which we did not excel our neighbors, but they excelled us, I can only say, they were a part of our history, and let them pass for what they are worth. I will notice one instance; Hawley, of about the same population, has raised up more than double the number of ministers that have been raised up here. Some of them are among our most able and efficient laborers in the vineyard of the Lord. And some others have surpassed us. But as a whole, there has been a time in which Heath was not surpassed by any of her neighbors. If in some unusual degree this community has been blessed, the hand of God may be seen in ordering the favorable circumstances and influences which have been used as the means of this result. And it was certainly unusual, and no less unusual than delightful in a population of less than 1200 souls to witness a hundred youth of both sexes surrounding the Sacramental Board, and giving more or less promise of a blessing to the world. As a present event, it was peculiarly exhilerating to christian sensibility; as a future, limited to this life, it possessed an interest of indescribable importance; with regard to an unlimited future, we were lost in the prospects of the immeasurable blessings to be enjoyed.

Is it not useful to cast our eyes back upon scenes in which angels as well as christians rejoiced, and thus re

member the years of the right hand of the Most High? This is the way to know God, by meditating on the past, present and future. And of all knowledge this is the most valuable to our well being.

You may ask, were there no dark shades in this bright picture? Yes some that were truly dark. There was some amount of religion and virtue, that was of a negative character; some upon whose pathway light has shone but to hasten them on in the road to perdition; and some blinded by a false hope may never reach heaven.

But to the praise of rich grace, there were some whose steps even took hold on hell, were evidently made the monuments of redeeming mercy. The moral picture of every community, in the present condition of the world, must be variegated in its colors.

There has been as yet no effective power interposed to bring every individual into a right moral position. The circumstances of their early life, the instructions received, the influence of evil example, and bad habits formed, render a portion in every society impervious to the salutary influence of truth. There were always some of this class in this town, who had no true regard to ther own interests, or to the welfare of our community, and I suppose a portion of this class still exist here—crooked sticks—all the good influences exerted upon them have only made them more crooked.

Some of this class have removed from this place, who are, or have been no blessing to the communities where they have resided or still reside. But it is believed that the hundreds who have removed from this town, especially those reared up in Heath's palmy days were gen-

erally of a very different class. It is rarely that I am not gratified in recognizing them, or happy in meeting them.

Only three, as far as I know, who have removed from us, have been prosecuted for criminal offences. And two of them removed at a period of life the most susceptible of being led away by the power of temptations, and were unfavorably situated to receive sound moral instruction and to be under good influences. And I believe they showed no disposition to persist in these acts, but afforded some evidence of genuine repentance. The other as might be expected from his early training probably proved to be reckless.

The christian and the christian minister and philanthropist should not be discouraged because in some instances their labors prove a savor of death; nor for a moment harbor the thought that there is not an important connection between means and ends; moral causes and their results. Though our sympathies and moral sensibilities are extremely pained to witness a candidate for an eternal destiny, madly breaking through all restraints, trampling under foot all the gracious provisions of the gospel and shunning the warnings of a long-suffering God. Yet if God gives every individual a fair chance for salvation, who will say that God is unjust in giving up some like Pharaoh to an obstinate and fatal resistance of his mercy, for an evidently wise and benevolent purpose. For it does seem needful in order to a complete development of the Divine character and the character of his intelligent and moral creation, that evil and good should exist in his system. The laws of motion and change in matter are only the operation of

antagonistic principles, repulsion and attraction; the centripetal and centrifugal; cold and heat, acids and their opposites.

Our ideas of natural power and force are only the result of these antagonistic principles simultaneously acting upon each other. Thus how could we understand the power of virtue, or fully understand its real nature and excellence only in antagonism with opposite qualities.

How wonderfully have the power and skill of the Almighty been made known and his glory seen in baffling and overpowering the combined antagonism of truth and righteousness!

Who can conceive how this could have been in any other system? And in any other system, who can conceive how all the attributes of Jehovah could have been displayed and so sublimely and sweetly blended and harmonized as they are in the great work of redemption?

Many of the Christian virtues must have remained dormant in the Christian's bosom for aught we can conceive if they had not been brought into action by antagonism, or good and evil in conflict. The martyrdom and sufferings of Christians from the hands of men, hostile to true religion, have done more to make known the excellence and power of christian faith, the essence and fountain of all true virtue, than all other things combined. The good man seeing that no injustice is done to any of the subjects of God's moral government, in permitting sin and its consequent miseries for wise and benevolent reasons, can quiet and stay up his mind amid the most appaling instances of sin and wretchedness this world exhibits. These dark shades give a greater glory to the

brighter colors, and reciprocally the brighter give a deeper shade and dishonor to the dark ones, so that virtue and vice, religion and irreligion in the way of contrast and antagonism stand forth before the eyes of God's moral subjects in their real light, and in their distinctive character.

This phase in the administration of God's government, may be a very profitable theme for our meditation, as well as that of redeeming mercy. And no facts stand out so prominently before the eye of observation to teach the ways, and the true character of God.

Why has this great change come over this once so prosperous community? This is the course which things have taken in this world; an alternation of prosperity and adversity. The primitive churches did not long remain in their purity of doctrine and practice. And where are those churches now? Present prosperity is no guarantee for future prosperity, or progress; for the greatest blessings are abused; the greater the blessings, the greater the liablility to abuse, in the present condition of our world.

The fact too, that this population became diminished, so that it now contains more than one third less than its former number, would materially operate to bring about considerable change; for removals do not take simply those that are bad, but a full proportion of the better part of community.

And mortality seems to take peculiar delight in making some of the choicest portions of society its victims. And there was evidently an abuse of God's rich mercies to this people.

We seemed to rejoice in them as though our own hand and skill had procured them, and not as the unmerited gifts of heaven. Thus the special favor of heaven was withdrawn; and we know that its place is ever supplied by an evil spirit. And that an evil spirit did more or less take possession is proved by inspiration from the fruits that followed, strife and divisions.

It would require a broad mantle of charity to cover over the workings and conflict of unsanctified feelings and cherished prejudices which ensued. It would be dificult, if not impossible to give a just and impartial description of them. And if it were possible it would be undesirable and worse than useless so to do. But we should keep in rememberance nevertheless, that there is a just and impartial record of all these difficulties and their complicated causes.

And is it not our highest wisdom to be prepared to meet that record?

What will not man, what will not even Christians do when left to themselves so as to misaprehend the spirit by which they are actuated, not knowing but that they are serving God when they are evidently serving another master. Upon these dark shades of the picture we may profitably fix our eyes to learn lessons of humiliation. And we ought so intensely to fix our eyes upon them as to feel, By grace we are what we are. If this community has ceased to be a model community upon which their neighbors may look for imitation, they may look upon it and learn important lessons of wisdom.

There are many dark shades in the moral picture of this world which we are obliged to look upon; from

which we learn more and more to appreciate heavenly wisdom, and to become more delighted in meditating upon him in whom there is no darkness at all; nothing but consummate purity and wisdom and excellence; all that a devout and benevolent heart desires him to be.

In giving this description of Heath I have more particularly dwelt upon its moral and religious history, since there is nothing in its natural or civil history separately considered of special interest. And facts must show whether there be anything of special interest in the more particular description I have given of this community.

I have had the opinion, and have been confirmed in it, by the opinion of disinterested individuals, that there was something of special interest in the moral and religious history of this town. This was a great motive which influenced me to comply with the very kind and respectful invitation of this church.

Now the remembrance of the great mercies which have been enjoyed by this people should give encouragement with regard to the future; for what has been may be again. And it is well too, to remember the wormwood and the gall to keep in a humble and lowly condition before God, and not forget where our great strength lies.

Why should you feel discouraged? Means and ends have not ceased to be connected.

The power of the Mighty Spirit is not exhausted, nor the ear of heaven shut against humble believing prayer. All moral fields are barren till they are cultivated. And there are none that are cultivated that do not bear some precious fruit. In natural things we cultivate the tender plant, not the full grown vegetable; the little, not the

towering wide spread tree. Thus the rising generation demands our special moral cultivation. In this work, the minister must have the zealous and persevering coöperation of the parent and the sabbath school teacher.

The celebrated Xavier may well be imitated in one if not in many things. It is related of him, after traveling a whole day in India, steeped in rain, when he lay down to rest upon the sand in his wet Spanish cloak, he used to say to his attendant, if even a little child should come to ask him a question at midnight, be sure to awake me; dont let the child go away. But greater than man has taught by his own example how we ought to regard little children. I have learned from experience and observation, that there are but rare exceptions to this scripture maxim, Train up a child in the way he should go, and when he is old he will not depart therefrom.

There are some things in the present feelings and sentiments of this people which you will I trust allow me freely, but kindly to remark upon. I have often heard dissatisfaction expressed in regard to living in Heath. We would sell our farms if we could and take our final departure from this bleak eminence. Truly this place, nor any other in the present state of our globe comes up to our beau ideal of perfection. But the same disposition that makes one dissatisfied here would eventually, in all probability, make him dissatisfied with any other and every other place. Those who removed to the far west, are in great numbers removing farther west.

Why, I ask are you dissatisfied with Heath? In regard to soil* there are probably more towns in this state

* See Appendix I.

inferior than superior to this. And very few towns in this vicinity of the same extent of territory have as many good farms as this; and none where every lot has been capable of making a farm, though not of equal quality. But O! the long winters! These keep you healthy and vigorous, and give fine opportunity to read and think and enjoy domestic comfort. And traveling through snow drifts is much more pleasant than traveling through the deep mud and sloughs of the west. But though the winters are somewhat longer than they are in some parts of this and two other N. E. states,—Spring and Summer always come, and all the more delightful because the winters are long. But it is very unpleasant to live where there is so much disunion. It is not as it used to be here. But there is more or less disunion, or the elements of disunion, everywhere in this depraved world, and there is no prospect generally of its diminution till the overturnings of Providence shall bring about a new order of things. But what is the cause of disunion? Is it not in ourselves? Is it not the result of giving up the reins to evil desires and passions; to the conflict of selfish interests, and the prevalence of religious opinions founded upon something besides the pure word of God. This is explicity taught us by inspiration.

Love will make union in any place. Labor to do each other good and to promote the general interests of truth and righteousness, and you will be a united and happy people. I greatly rejoice if there is an approximation to this state of things.

I have not found in any other place so happy a state of society as I have experienced here. I have felt it

a great privilege that my lot was cast here; that I was called in the Providence of God to labor in this field, and to train up my family on this quiet eminence, away from the temptations and bustle of more populous towns. I have never heard any who have removed from this place express a regret that they were born and trained up here, but a contrary sentiment has been expressed.

Has the glory departed from Heath never to return? It is not profitable to indulge such forebodings. Your dissatisfactions and bemoanings are suicidal. Banish them, and labor to build up and not pull down. Sustain cheerfully the institutions of Christianity,—the props of a well regulated society and government. It is out of character in any man to show reluctance in this thing. Such, whatever their pretentions may be, if they should bear sway, would ruin the prosperity of any religious, if not civil society. Honor yourselves, and Heath will *honor* you. And if you do not honor yourselves no place will reflect *honor* upon *you*.

Perhaps some present have witnessed things here which have led you to doubt the validity of experimental religion. You have seen conduct in professed christians which not only dishonored them, but would be a dishonor to any man.

You have seen great and painful contentions in a community who profess to be the disciples of the Prince of peace. This is no new thing in the world. Christianity though peaceful in its tendency has been the occasion of very bitter strife and contention and bloodshed. But this is the perversion of it, not its legitimate results. Good men even, have been guilty of great offences.

Abraham and Isaac prevaricated. Rebecca deceived. Moses in a season of provocation spake unadvisedly. David committed a great offense. Solomon, according to his own showing, was a debauchee and skeptic. The reformers, Jehoshephat and Josiah committed great errors. Peter was ashamed to own his Divine Master, was guilty of gross falsehood and perjury. These, however, repented of their sins. And there were apostates who never truly repented of their sins; Judas and Simon, the sorcerer; Hymeneus, Philetes, Diotrephes, Alexander and many others described by Jude the servant of Jesus Christ, as also the man of sin and all anti-christian combinations.

But all these offences of good men and false professors and apostates have not overset true religion in the world, but rather have confirmed it, by fulfilling the declaration of Christ in the parable of the sower, and that he came not to send peace on earth but a sword. It shows too the power and grace of God in preserving it in a world where the tendencies to degeneracy and the opposition to christian purity are so strong and powerful. And besides, this state of things is the evident fulfillment of many predictions both in the Old and in the New Testament. It is even a miracle that it has been preserved in the earth, for it is evidently the result of supernatural agency.

Wonderful as it is, the Bible remains the same. Not a single truth has been obliterated, nor a single precept blotted from this book. The example of Christ there stands forth with the brightness of a meridian sun to enlighten and guide this benighted world; and it is to be remembered too, that there has always been and always

will be a true church in the world, a regenerated people, to show forth the praises of him who hath called them out of darkness into his marvelous light. These lights have shone with more or less brightness in every part of Christendom. There is no want of a guide to point our way to the city of God.

Indulge not your vain thoughts on this subject, for you know in your own hearts and by sad experience, that the purity of heaven would afford you no desirable element to live and breath in, without a transformation of character. This is the great law of God's moral kingdom in this rebellious province. Ye must be born again, in order to see the kingdom of God.

This is as necessary as to be born at first to live on this globe and enjoy its blessings. This is the line of demarkation between saints and sinners, the heirs of heaven and the heirs of perdition. And Christ and him crucified is the central power by which this apostate world is and will be reclaimed.

I say then, let not vain thoughts be lodged in your minds on this subject.

Look to your Bibles, to your Saviour and to the renewing spirit, procured by the cross; and here you will find the true life, the true peace, and real salvation; and you will find these blessings, which you infinitely need, no where else.

But alas! I am fearfully apprehensive that the Bible, yes the Bible, that sacred book, which has the seal of heaven upon it, is by numbers almost entirely neglected, and by some considered not as the inspiration of the Almighty, or if admitted, as only partially inspired; to be

received or rejected as suits their convenience or their philosophy; or if admitted as true, yet considered as an ancient and rather an obsolete book, so contrary to the popular taste and sentiments and customs, that its teachings, in this age of progress, are not much to be regarded. It is marvelous that those who have read the Bible, or had it before them for their inspection all their days, should have such views of this sacred book!

These views and acts are virtually rejecting the word of God and setting everything afloat without regard to truths the most important for man to know and believe. The Bible thus viewed, we have no unerring standard to test our opinions, or solve our doubts.

And what influence can the word of God thus viewed have to save our souls, or direct our course through the darkness of this depraved world? For it is God's own appointed means of salvation; and so obscured is the light within us by reason of depravity, it is the only light that can safely guide us in our journey to another world.

To cast away this lamp of heaven is as consummate folly and madness, and as perilous as for the navigator to cast away his anchor, his chart, his compass and all his nautical instruments, thinking to guide his ship through the pathless deep, and wide expanse of waters by his own reason and imagination.

Dear hearers, will any of you persist in such a perilous and reckless course? What! throw away the Bible merely because its truths and denunciations often give you pain, for you can have no other reason.

Would you wish the bright luminary of heaven blotted out, because its summer rays scorched you, and be in-

volved in uninterrupted night? Ah no! It is our highest wisdom and interest for time and for eternity to be instructed and guided by this sacred book; and cordially and thankfully to receive the salvation which it proffers without money and without price.

It should be kept in due rememberance, that the proper observance of the sabbath is a very important means of securng a heavenly inheritance. It takes the thoughts and affections from earthly pursuits, cares and pleasures and fixes them on things above. It suggests topics of contemplation which give an elevation and spirituality to the human character. Peculiar blessings are promised to the due observance of this day.

Can there be an eminent christian who does not duly observe this day of sacred rest? Or do the lovers of pleasure who make the sabbath a season of recreation and amusement give any evidence that they are purifying and strengthening their moral feelings and principles; or give hopeful prospects, that they will enjoy an eternal sabbath of rest in heaven?

In a town near the Red Sea once inhabited by Jews, history relates* that because they went a fishing on the sabbath, the old men were changed into swine, and the young men into monkies. This to be sure was fabulous. Though the desecration of the sabbath does not actually make old men swine; yet like swine it makes them grovelling; it besmears them with the filth and pollution of earth. And though it does not actually make young

* Irvig's History of Mohamed.

men monkies, yet like monkies it makes them foolish and vain, and frivolous. The due observance of the sabbath has been a great blessing to the world, and the desecration of it, a great curse.

The former is an index of moral elevation and spiritual progress; the latter of declension.

Your ancestors were a law abiding people. They had no sympathy with Shay's rebellion, nor with the mobocracy which shut the door of the sanctuary against an accredited minister of the gospel. It will be well to look at their example in this day when there is an unusual tendency throughout the earth for every man to make his own will, the law. This is individualizing the human family. For there can be properly no society; certainly no good society and government, unless the will of the individual is subservient to the will of the many. As an ordinary course of action we should submit to the powers that be; that is, make no open and forcible resistance, even to that which we cannot approve.

Neither have we a right to disobey, unless a special commission or positive statute of God intervene.

Some, who have preceded you, have made considerable sacrifice to promote temperance. For twenty years there has been no license here to sell alcoholic drinks. Let not the present temperance law be resisted here, but receive the warm response of your efforts to sustain it. For I trust you will find nothing in this law to offend your consciences, or to do any serious harm to your persons, to your property, or to the cause of true liberty. And I hope it may prevent a great deal of evil.

May the present Heath eclipse the former Heath by superior well doing. During half a century, Heath has had its full share of prosperity. In fifty-four years it had only two ministers. In the remaining thirteen years it has had five ministers—all sound in doctrine, and respectable in attainments, talents and character. The church numbers 126. Diminution 190. The sabbath school numbers 154. Diminution more than 200. Though things have taken a wrong direction, it may be far otherwise.

It may not be improper in conclusion, in brief to say, that my history is the history of one who has enjoyed and still enjoys very great mercies. I have also been a man of sorrows and acquainted with grief. And in the fulness of my experience I can say, It is good to be afflicted.

Perhaps I may be allowed, as well as other men, to state my position.

Having learned by long experience, that the opinions of the greatest and best of men are not infallible, I have labored not to be a mere traditionary theologian, though I would avail myself of the wisdom and experience of the past.

Thus I have endeavored to gather up my theology from the writings of inspired prophets and apostles and from the personal teachings of him who spake as never man spake; interpreting these writings according to the common principles of interpretation; receiving implicitly the testimony of God without human conjecturings, or fancies of human philosophizing. And it is my purpose steadfastly to adhere to the testimony of God, let the world, or even christians, believe and philosophize as they may.

And I can say without any misgivings, that these truths which I have gathered from the word of God and have preached to my respective people and others, are the foundation of my hopes and consolations in my near approach to the world of spirits.

On this platform, if my heart were as sound as my creed, I should have no fears in meeting the opening scenes and results of a coming Judgment. I would however concede the right of private judgment, to be enjoyed without annoyance; except what necessarily results from the exhibition of truth, and I wish from others the same indulgence.

I profess to be a liberal man, but I do not believe any man to be a good man, a philanthropist, a patriot, or sound in principle, because he professes to be, unless the general facts in his history sustain such a profession. Neither have I very much confidence in human endorsements of individuals or collective bodies, or in any written vindications. In spite of every device, every one will eventually stand or fall on the well known and general facts in his history.

If we would enjoy the blessing of the esteem and confidence of our fellow men, that shall live while we live, and shall live when we die, we must labor to deserve them. And these facts must be known, to know who should be the objects of our esteem and confidence. Liberal as I profess to be, I have no sympathy with that liberality which seems cheerfully to tolerate everything but stern Bible truth and a straight forward, consistent christian deportment. In this imaginative age there are those who think they see the dawnings of a Millennial

day, and to be ushered in, almost without a cloud; not willing to have much of the dark shades of scripture prophecyings inwrought into the fancy picture. With these views I have no sympathy. I believe there is no twilight of this day yet seen, though there may be some morning star shining.

If scripture prophecies have any meaning, there will be deeper shades of darkness than ever have been seen, before the Millenial sun will shoot up its radiance in the East.

A national convertion must precede a real millenium. But where is the nation, as a nation, that is actually approximating to christian truth and purity, or gives now the evidence that it will soon become the kingdom of Christ?

But I must close. To my audience I give much thanks, and to my friends in Heath, for their kindness and respect to their former pastor. The Lord cause his face to shine upon you and bless you and your present pastor. May he live and die with you. And I could heartily wish, that those who have differed and still differ from me in doctrine, with whom I have ever had pleasant intercourse, may become not only almost, but altogether such as I am, except my practical errors. My enemies, if I now have any, I forgive. I anticipate with pleasure, meeting many to whom I have preached, and those with whom I have been a fellow laborer, in that world of light and joy, where we shall talk over with greater clearness of apprehension and delight, the works, and ways, and truths of God, and forever praise the riches of his love and mercy.

MUSIC.

ORIGINAL HYMN.

In thine earthly courts, our Father,
  We a throng, have met to-day;
And with grateful hearts renewing
  Mem'ries of each trodden way.
Thy rich grace has brought us onward,
  We a church would praise thy name;
As thy people, thou hast led us,
  Now by cloud, and now by flame.

Many years of rain and sunshine,
  Have passed o'er thy servant's head,
Since he came, a youthful whatchman,
  Zion's holy walls to tread.
Was he not, among us, faithful
  To the charge which thou hadst given?
Warned he not, and wept, and pointed,
  Erring ones to Christ and Heaven?

Truly, here, this under shepherd,
  Thou didst smite with sovereign hand;
Loving ones thou hast transplanted
  To that better, brighter land.
She who watched, but never fainted,—
  Strength and joy to manhood's pride,
Sleeps afar, where, green, the locust
  BENDETH O'ER HIS YOUTHFUL BRIDE.

Thin the ranks, and few the number,
  Here we stand, the flock he fed;
Some in other lands are toiling,
  More are numbered with the dead.
Bless, dear Lord, the faithful heralds,
  Wheresoe'r their lot is cast,
"Mid the shoutings of the harvest,"
  Let them see thy face at last.

Life,—how swiftly, it is passing,
  Old and young both haste away;
Mourning hearts are ever beating,
  Vacant seats are seen to-day.
Lamb of God! Thou blessed Saviour,
  In thy Father's house above,
Let thy church at last all gather,
  And sit down in perfect love.

AFTERNOON EXERCISES.

At the close of the services of the morning, there was a recess of one hour, for the purpose of taking refreshment provided for the occasion, and the interchange of friendly greetings; when the audience again repaired to the meeting house where, under the inspiration of the occasion, remarks were made by several individuals, which were interspersed with singing by the choir.

As introductory to what was to follow, the President of the day—the present pastor of the church—remarked much as follows:

What is it, my friends, that renders this occasion of such interest as to bring together so many kindred hearts, both old and young, not only from this and adjoining towns, but from distant homes? It is the privilege that is once more afforded you of greeting the man who stood as the messenger of God to this people for many years, under whose ministry not a few of you grew up; whose interest and labors in your behalf you cherish in your grateful recollections. A little more than forty-eight years ago our honored Father came to this place in the opening of his manhood, girded for his Master's service; and in the incessant toils of thirty-six years as the minister of this people, proved himself by the blessing of God, to be a workman that needeth not to be ashamed. After an absence of twelve years he has returned, to review with us the history of other days;—a befitting occasion this, to draw together those who lived un-

der his ministry, and shared in its benefits, and those too who love Zion.

Speak then, brethren and friends, freely of the things in which we feel a common interest, and which the occasion suggests.

The following sentiment was then given:

Theophilus; literally translated, the friend of God; and hence the friend of our enterprize:—to which Rev. Theophilus Packard, Jr., of Shelburne, responded.

I know not, Mr. President, why I am *first* called to address the assembly this afternoon, unless it be, that I have the *best name* of any present. Theophilus—friend of God. To be ourselves friends to God and to enjoy his friendship, is the highest style of man. To cherish supreme love to him is our reasonable duty. The infinite excellence of his character, the perfect rectitude of his government, and the numerous mercies he bestows upon us, especially the great gift of his beloved Son to be our Savior, impose upon us the unchangeable obligation to love the Lord our God with all our heart. And it is an occasion of thanksgiving, that he has promised his special friendship to all who become his sincere friends. "I love them that love me."

The occasion to-day is verily "*our* enterprize." We all have an interest in it. All of us present, old and young, the people of Heath and friends from abroad, parishioners and ministers, claim it as our enterprize. We cordially approve it—we expect to be profited by it. We congratulate our venerable and reverend friend, in being permitted and enabled to address us to day, after a pastorate of thirty-six years among this people.

A friend of God must be friendly to such an occasion as this. It is a religious occasion. Here we worship God.

We express our respect for old age. "Thou shalt rise up before the hoary head, and honor the face of the old man." We honor the Gospel ministry, and venerate the faithful servant of Christ, who has spent his life in doing good to his fellow men. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The influence of this occasion, we trust, will be god like in attaching us more strongly to the institutions of the Christian religion, and in promoting the spirit of piety in all our hearts.

Taking a lively interest in this uncommon and laudable occasion—and desirous that the best gifts may be laid upon the altar during the short space alloted us this afternoon—I will cheerfully do the best I can, by saving the time for those who are to succeed me.

On the announcement of the following:

The Pulpit—the Preacher's Throne, the People's Safety: —The Rev. A. Foster, of Charlemont, said that he had been furnished with the following extract from the records of the society. "At a town meeting, April 7, 1788, Asaph White made the following proposal, viz: that he will furnish the meeting house to the town's acceptance, and that he will do the work as fast as the town will pay him, and that he will receive the following articles for pay, viz.: neat cattle, swine, sheep, beef, pork, grain, flax, flaxseed, hides, beans, peas, oats, and boards suitable for the meeting house." (See town records, p. 33.) The white pine boards, for the pulpit and pews, were furnished by Benjamin Maxwell, at $5,00 per thousand.

I hold in my hand a pannel of this *Old Pulpit*, which has in itself an interesting history. It was found stowed away in an out building where it had lain for eighteen years,

and has now re-appeared among the children of its own people, like some old veteran of eighty, to receive its last honors. This Pulpit commences its history while the States were without a union in government, while our glorious constitution was maturing, and the year before Washington became President. It has seen only the prosperity of our country, and that prosperity excelling every other in the history of nations. For a full quarter of a century *its own prosperity* and influence as the throne of a most successful Pastor, probably equalled that of any other pulpit surrounded by a community of twelve hundred people, or estimating the success by the numbers of people. The sermon of the morning indicates the power of this pulpit—very happy in arrangement, clear, concise, forcible in language, tender and devout in spirit, after the gospel pattern in doctrine.

This pulpit, like others, stood high above the pews, so high as to overlook and overshadow them; but in the change of things coming down to our times, the pulpit also has been cut down, and the pews are now almost as high and aspiring to be above the pulpit, or more truly the pulpit is being reduced under the pews. In this particular too great a change is not to be commended as an improvement. The point of depression is now reached from which the pulpit should rise to a suitable elevation in the symmetry of the churches.

This mountain pulpit of Heath is a beautiful representative of the American pulpits. Their mission and their in-influence have been onward. From the Pilgrim landing to the present moment there has been unhesitating confidence in the power of the Pulpit. Nearly all the other great successes of our country have had their times of uncertainty. So had the Revolution. So had the forming of the Federal Union. So has commerce, and internal improvements.

So has the value of the lands and their products. All these have passed through times of hazzard and uncertainty. But the American Pulpit has passed through no such times of uncertainty. As to the power and utility of the pulpit the people of America have never hesitated. They have never looked upon the pulpit as an experiment. For they have every moment felt, that there is no other spot on American soil, no other monument to the glory of man or of God, no other organization or gathering of the people, on which rests the presence, the power and the love of God as upon the pulpit.

The Pulpit is the people's safety. I noticed while in France that the power of the pulpit has been superceded by ceremonies of the Priesthood, and the world sees what the French People are coming to. I noticed in the English Episcopacy a decline in the power of the pulpit, a long service, and a short sermon, on which the Preacher has spent little time and less thought, and *still less heart*. I noticed among the Dissenters, long sermons, strong in thought and ardent in emotion, and their hearers are the great progressive reforming power of England.

In our country it is the pulpit that stimulates the thoughts, quickens the national conscience, moves the heart, gives life to every good thing, and casts the blight of death upon every evil thing.

I have been thinking all the morning, what Heath would have been this day without the pulpit—*this old Pulpit*. What a different people in morals, social habits, the sabbath, all temporal interests, your farms, the make of your clothes, and your very countenances, and especially in all the workings of your thoughts and hearts to-day. What a changed people!

And then think of the many sons and daughters of Heath, whose homes and influence are in every part of our

country. And let us not think that this pulpit is confined to the earth. It has gone up to heaven and will have its place and its influence around the throne of the Redeemer. The very image of this old pulpit, impressed upon the minds of those who were receiving the words of saving grace, in the impressible repenting and believing times of their souls, will be carried up and remembered in heaven, and is there already. You who have believed will meet your pastor and his pulpit in heaven. O, how engraven on my memory is every color and angle in that old pulpit on which the eye of my childhood looked in years of long sermons.

"We will now open the "*Magazine*" for Mothers and the "*Museum*" for Boys." To this, Rev. S. T. Allen, of New York City, Editor of the periodicals named, and a native of this town, said,

Mr. Chairman:—I suppose the motto just read is intended to call me out and I am happy to respond to the call. But I shall not confine myself, as others who have spoken before me have done, to my motto. I do not wish to speak on an occasion like this because of my connection with the press, or with the periodicals indicated. I have a better claim and a more urgent motive. I wish to speak as a son of Heath—to better the feelings of a filial heart. This is my native town; and to-day I feel proud to say that here, among these hills, I was reared. I come here to greet you as fathers and brethren, to congratulate you upon the happy occasion which has brought us together and to participate in its festivities.

When I heard that our venerable father and former pastor—at the end of nearly half a century since his first coming here, was about to return to visit the scenes of his ministry—take by the hand the members of his flock and with them review the scenes of the past, I felt that I must

be here; and I have left my home at a time when it was most inconvenient to leave and have traveled far on purpose that I might be present. I am glad that I came. I have been compensated ten fold. It is good thus to come together and unfold the venerable records of our father's history and to trace the progress of events from their small beginnings to the pleasing results which have followed.

We have been permitted, once more to listen to the voice of our venerable teacher, and I desire here publicly to express to him our high appreciation of the value of his instructions and the faithfulness of his labors, while he was among us. I know that I utter the universal sentiment of us all, when I say we cherish for him a sincere affection—that we feel grateful for the kind providence that has thus far lengthened out his days; and that we invoke on him the blessings of a peaceful old age and the rich rewards of a faithful ministry.

His ministry here was eminently successful. The church became large and prosperous and the town attained an honorable celebrity. He has told us that the early settlers of the town were intelligent, industrious, law-abiding and religious; and I cannot but hope that this review of their lives and labors may have the effect to stimulate in the present inhabitants a higher appreciation of the susceptibilities of this town.

Of late years its population has been reduced. But let it be remembered that it is mainly by colonies who have gone to establish other churches and to do good elsewhere. In an agricultural point of view the town is now passing through a crisis. The richness of the virgin soil has been exhausted, as is generally true of the hill towns of Western Massachusetts; but good husbandry will restore it in process of time; and all these towns so healthful in lo-

cation and so beautiful in scenery will sustain a larger population than ever before and better reward the labor of the husbandman.

As I was on my way to this place of meeting this morning and caught a view of the deep mountain gorge that descends from the western part of the town to the valley of the Deerfield, and of the surrounding hills with their beautiful farm houses nestled on their sides, I thought that the most romantic portions of Scotland could not furnish a view more delightful. I believe that a comparison would not show us to be inferior in anything but a history. We cannot speak of classic associations or of great and heroic achievements; but it remains for you who dwell here to give this place a history by aspiring to high aims and enacting great and good deeds.

It is not a fertile soil or splendid dwellings; it is not fine villages or great wealth that make a town;—it is *men*, men high minded and patriotic—men intelligent and noble; they make a town. And whether they live on the barren crags of Scotland or the bleak hills of New England they will command the respect and approval of the world.

I hope this occasion will not pass by without having its effect in stimulating in every citizen of the town a higher appreciation of the excellency of this location and of its unlimited capabilities. I would that this might be a starting point of progress and that we might mark it by some visible act. Let us perpetuate the remembrance of this day—let us publish the instructive historical discourse to which we have listened—let us collect and preserve other historical facts before they have all perished from the memory of the older citizens who are fast passing away.

I would that by some more palpable outward act we might perpetuate the resolutions and purposes to which

this day has given birth. If it were practicable I would propose that each should plant a tree to stand as a memorial in future years—to grow and shed its leaves near by the graves of our fathers and witness to future generations that we love our native place and invoke on it all blessing.

We shall not all meet again in this world. We go hence to our different and distant homes to enact our individual history—to instamp our impress upon this world and then go to our account in the next. I cannot better close than in the words of the poet with slight alterations—

When the dreams of life are fled,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty, power and fame are laid,
Where immortal spirits reign,
There may we all meet again.

The next topic introduced was —

"*The Mountain Shepherd of thirty-six years:*"—to which Rev. A. B. Smith, of Buckland, replied nearly as follows:

In these days of ministerial changes, it is an honor to have been the pastor of the same church for thirty-six years. The instances are rare in which a minister remains so long a time among his people. It is true we occasionally hear of a minister's preaching his half century sermon, but such cases are few, and few there are who remain for a period of thirty-six years ministering to the same people.

God has honored the ministry of his aged servant in this place. The numerous revivals which accompanied his preaching during those thirty-six years are evidence of this. God has highly honored him by thus making him the instrument of so much good, and he has highly honored this place by giving it such a ministry. The remarkable displays of God's saving power among this people in connection with the labors of their former pastor have invested

this place with a kind of sacredness. There are many interesting and sacred associations connected with this place. There are such among the people of my charge, and the scenes of the past, connected with this place, are still remembered and spoken of with interest. This place was the first of all, in this immediate vicinity, that erected a house of worship, and it was from among the ancestors of my present charge, that those pious women came on foot, waded through the river, and ascended these heights of Zion to worship God in that ancient sanctuary before it was moved to this place. Truly this has been an honored place, for it has been honored by the presence of such devoted and self-sacrificing worshippers, and God has honored it by the bestowment of his blessing in connection with a faithful ministry. I do not wonder that one of the sons of Heath, who has preceded me, said that he felt it was an honor to have had his birth place here. It *is* an honor to have been born and to have lived in a place so full of sacred interest—a place which God has so highly honored with such a ministry and with such displays of his gracious power. Such a ministry for so long a period cannot ful of making a deep and abiding impression on a people. I know this from my own experience among the people of my charge. The first pastor* of that church, although his ministry did not continue for so long a period as thirty-six years, for he died and was buried among them, yet he made an impression on that people which lasts to this day. It cannot be otherwise than that such a ministry here for so long a period should make a lasting impression.

In view of the honor which God has put upon this place, how should this people be stimulated to activity and zeal in

* Rev. Josiah Spaulding was pastor of the church in Buckland about twenty-nine years, from 1794 to 1823.

their exertions that its former character may be sustained, and that it may yet be all that it has been, and even more. What though you have a more severe climate and a less fertile soil than many other places, and cannot furnish so large an amount of the products of the earth? Yet you can furnish men and women, trained up here for the service of God, and prepared to bless the world, and this is an export of far greater value than all the commodities of earth.

You have now listened to your former pastor, probably, for the last time. He is now nearly four score years of age; he is now laying aside his armor; his work will soon be done, and he will be gathered to his fathers. Let his last words to you sink deep into your hearts, and make an impression that shall never be effaced.

In respect to him, there is one thing which we could have desired. It is that he might have remained here to the present time, the *senior pastor* of this church and people, that here he might spend his remaining days in the bosom of his own spiritual family, and here die, and have his grave among the people for whom he has prayed and labored, and from this place, so full of interest to him, go up to receive his glorious reward.

Rev. J. Eastman, of West Hawley, replied to the following:—"*A godly people the secret of ministerial success.*"

Mr. President:—Our venerable father, with his characteristic modesty, has told us that one grand means of his ministerial success was the character of the people, who dwelt here fifty years ago. Such an eulogy should be written in letters of living light, that all posterity may read. A godly people the secret of ministerial success. This truth should be inscribed on the door-posts of the sanctuary. Here is

the vital blood, which warms the heart, flows through all the veins and gives life to the minister. This Paul, and his illustrious compeers felt, when he said to the saints at Thessalonica, "Now we live, if ye stand fast in the Lord." More than intimating, that, if a pastor has not the sympathies, the prayers, the co-operation of his people, he could scarce be expected to live.

When that aged divine, in the flower of his youth, came to this place, he was very highly esteemed in love for his work's sake. In due time, he took one of the daughters of the land: "Her price was far above rubies; for she did him good and not evil all the days of her life." Here was their first love—for each other, and for all the flock over which the Holy Ghost had made him overseer. Then the secret of God was upon their tabernacle. When the ear heard the under-shepherd, then it blessed him; when the eye saw him, it gave witness unto him. In his presence, the young men refrained from talking and "the aged rose and stood." When he spoke the fathers held their peace; for he was "the messenger of the Lord of hosts." In the solemn assembly, his words were sweeter than honey; and when he led their devotions, all the congregation *stood* before the Lord. In the closet, at the family altar and in the meeting for prayer, the pastor was on their hearts. Along these streets and hill-sides were Aarons and Hurs and mothers in Israel, "who prayed to God always" And, however much they loved the gospel, they were not unmindful, that this treasure was in an earthen vessel—a man like one of them. Hence when an arrow pierced his heart, they felt the wound. In short, *that people* were *doers* of the word.

With solemn and intense interest we have, this day, listened to some of the results of such sympathy and co-operation. For a succession of years the Lord poured upon

this vineyard an uninterrupted shower of holy influence, "like water upon him that is thirsty and floods upon the dry ground." That old sanctuary, with its square pews, spacious gallery and not unfrequently extra seats in the aisles, was literally pressed with worshippers. Much of the solemnity and instruction of the sabbath was carried through the week. Like Abraham, the father commanded his children and his household after him.

In those days, there went up from these heights of Zion, a *great light;* and the people that walked in darkness saw it. The Isles of the Pacific saw it; and the degraded Hindoos. It shone upon the Holy Land and upon the bleeding tribes of Africa. It is believed that, in all the circuits of his glorious way, that sun shone upon no brighter spot.

But where are now those praying fathers? those wrestling mothers? few remain to grace this festival. Those loved ones, who used to breast the mountain storms, to meet the solemn countenance of their pastor in the sanctuary, "rest from their labors." Those tremulous *bodies*, those often weary, aching heads, now sleep low in the dust and silently wait the resurrection of the just;—but those *holy souls*, that used to contend with principalities and powers, have gone, with their palms of victory, to higher and wider fields of usefulness, "To shine as the brightness of the firmament and as the stars forever and ever."

God hath said, "Instead of thy fathers shall be thy children; whom thou mayest make princes in all the earth." Such is the fact, and such the promise. All the solemn interests of this church, this town, its fields, its flocks, its herds, its dwellings,—all in other hands. Temporal responsibilities rest on other shoulders. And there must they remain, until you also, lie beneath the sods. From this

mountain *house* issued streams, extending to all nations. Broader and deeper will they flow, till the rivers of God shall water the whole earth. If these translucent streams could enrich so far, while yet, ministers rode on saddle-bags, and scattered their words with the slow pace of the common Post; what should be done, when men pass through the land by the strength of fire; and send forth their great thoughts on the wings of lightning? This foot-stool, on which we roll, is becoming a vast whispering gallery. Be not surprised if, in a little time, a movement of the lips in Heath, is heard upon the Himmelah mountains. To-day, confident arrangements are making, by which a *touch of the finger* shall speak to the inhabitants beyond the seas. Then, who will dare to say what, fifty years hence, will be matters of history?

If Heath has not made princes; the power of her prophets is felt in all the earth. The blessings of multitudes, ready to perish, have come upon her sons; and her *daughters* have caused many a widow's heart to sing for joy. Then, what *may* she do in time to come!

That victor, in a thousand battles, is now ungirding his harness to join the glorious army of conquerors. Venerable Father:—It is indeed a very great privilege to see your face to-day, and hear the words of your lips. To behold the countenance of no other living man would give me greater joy. When I was born you were in the ministry. Though but a fraction of a year passed, between your entering this high and holy work, and my commencing an eternal existence. Full fifty years have you been entrusted with the gospel of Christ. With what success, I could not now lisp a word, if your limbs and lips were not already withered for the grave. For twenty years, it has been my settled conviction, that in proportion to the number of his

charge, no minister of Christ has been more highly honored of God than you; and no pastor has met more souls at the table of his Savior giving so good evidence that they were his disciples. The Lord also gave unto you a wife and nine children. Six of whom, with their mother, sleep you confidently trust, in Jesus; while those who remain, you as confidently trust, are preparing for the same

——————— "blessed sleep,
From which none ever wakes to weep.

Then how blessed, above fathers, hast thou been. But soon, very soon, are you going to your family, to your people, to the great congregation of the good; and, what is infinitely more than all, to Christ your eternal and adorable Savior. What greetings will you soon experience beyond the flood of death! However painful to us, the moment your work is done, your discipline ended, we bid you go, with your crown and your harp, fulfill your eternal blissful work, a king and a priest unto God in that lofty world. Go, cast your crown at the Savior's feet and give to Christ the glory.

In view of the momentous results of a preached gospel upon beings forming a character for an eternal state of existence, how should this dear people gather around the man, whom you have chosen to minister for God. With what affection for him and for each other, what love of the truth and Ordinances of Christ, what steadfastness, what zeal, what prayer, what fidelity in every good work should you encourage the heart and strengthen the hands of your pastor. Then, *be strong and do it*. Could your fathers send such streams of light and healing waters, so far into the deep pollutions of Pagan night, *then*, "Only be thou strong and of good courage," and this zion shall arise and put on her beautiful garments. From the family altar, the social

circle, *pray*, that it may please the sufferer of Calvary, yet to send abroad from *this* sanctuary flames of light and salvation, as much more abundant than those from the former, as facilities are now multiplied for speaking to the kingdoms and the nations that walk in darkness. *Then*, when you are gone the "way of all the earth," another tongue will arise and declare to your children what wonders the Lord wrought in the days of their fathers.

"*The family and school; the two auxiliaries of the Church to train the world for earth and Heaven.*"—To this sentiment the Rev. W. A. Nichols, of Brookfield, responded substantially as follows.

Mr. President:—I have not the honor to have been a native of Heath; and yet I have obtained a birthright to stand among her privileged sons to-day; since the larger half of myself, and that half on the better side of me, is more nearly related to the *principal part* of this occasion than any other present.

I come up, sir, at the announcement of your sentiment, to tell you that I live in a school house, at the head of a numerous family. Indeed, so intimately associated are the two words, in our minds, that they form one compound whole. A Sovereign hand has brought me down from the pulpit, and I am happy to work in this lower sphere, in the school and the family, where I endeavor to lay, to some extent, the essential foundations, for the success of the pulpit. Though much lower than the pulpit, yet I regard the family a very important field of labor; for, wherever an education may receive its finish, it certainly must commence in the family, and, in its progress upward, must pass through the school. In giving a definition of an education in its comprehensive sense, we might say in the language of math-

ematics: There is *given*,—an embryo body with nerves and bone and muscles; and in this body the merest germ of a mind, endowed, however, with susceptibilities for an infinite expansion. Now it is *required* to draw out from this embryo being, and lead up to comparative perfection, a real man or woman,—one of the world's true hearted,—such an one as God wants to work for him here, and live with him hereafter. This is the real aim of the family, the school, and the church; and any thing short of this falls below the aim. My heart is sick, my ear is pained with the lavish praises of education, falsely so called, because so partial, and consequently so deficient and inadequate to meet the practical wants of real manhood. How many a clever lad might have made something and have been useful, had a right direction been given him at first; but he has been suffered to run wild until turned over to the schools, where he has had simply books piled on his head, until his brains have ceased to move, at least in the direction, the books pointed out, and has made a "dead set" in his course for the want of a proper outfit. How many in the wrong way, are educated to death, to live good for nothing ever after. Many of these courses, instead of drawing the man out into full and fair proportions, do, as it were, "block him in" to the little boy and keep him there during life. A true education implies several important issues in its progress to completion. But, sir, it is past the time of day for a speech on this platform, and it is easy to see, that itching ears are rapidly cooling off. So I will only name, in brief, two or three items essential to completion in this course.

Genuine piety is requisite to a complete education. To secure this, I know is the leading object of the pulpit and the ministry; and yet, something must be done in this direction before the child is old enough to receive much ben-

efit from the public services of the sanctuary, else your pastor, when he comes to hold forth the word of life from *that* sacred desk, will most surely sow among thorns; and the thorns will spring up, and choke the word; and so it will become unfruitful. Early give the child a knowledge of God as the Author alike of providence and revelation. Teach him, practically, his dependence and sinfulness,—learn him heartily to acknowledge both in prayer, and, ordinarily, you have not only anchored him to safe principles, you have also cultivated susceptibilities which will make him love the house of God and lead him to bow, reverently, before the awful majesty of truth. Our first parents commenced being in union with God; and the inducement which led them to transgress was that they might become as Gods themselves, and so carry out a system of education more peculiarly their own. Many have been the trials of this plan, since the first attempt. But as the experimenters have educated only for time, and under the instruction of *another Master*, they have done little more than furnish the vessels of wrath thoroughly fitted for destruction. We know there often are important advances in character, without piety. Many of the civil and social virtues may be cultivated indefinitely, and after their kind, yield much fruit for the comfort of society. By means of these, the wheels of life are made to play with less friction, and many a rough place is made smoother, under their influence. We may, indeed, be great in all learning but the love of God, and yet we shall lack one needful branch, until united to Christ by faith and obedience.

Another requisite, in a good education, is a due regulation of the appetites and passions. He that hath no rule over his own spirit is like a city that is broken down and without walls. In the soul there are many lesser faculties,—

all needful in themselves, and all valuable servants, when kept in due subjection to reason and enlightened conscience as chief; but always unsafe, and often terrible masters when allowed to gain the ascendency. How many a noble ship is seen plowing the ocean of life *stern foremost*, the sport and jest of every adverse wind and wave, because not properly adjusted with a due proportion of sail and ballast at the outset.

Again, habits of persevering industry are essential to a complete education. Idleness is not only the parent of many vices and the source of much misery, it is also the most formidable foe to a correct intellectual and moral developement. The body and the soul are to be kept in tune, and in harmony with each other, by suitable employment of some kind. Indeed, every thing in the universe is made to serve, according to its capacity; and the excellence of its service constitutes *its* degree of perfection. The Son of Man came not to be ministered unto, but to minister; and the Infinite Father does not excuse himself from compliance with this gereral law. There is hardly a greater absurdity, than, that a man who has a body with members, and a mind with faculties at command, should undertake to perfect his being by idleness. The dumb animals, by their loved activity, may put him to shame; the inanimate creation sustains him in mute indignation, for every part of it is constantly at work for the lazy man, while he is doing nothing, or next to nothing, for any one. How can a whole souled, true hearted man, be developed in this way?

Mr. President:—I have a right to say these things on this platform, because they are true. I have full permission to say them, because the facts in the history of this Church and religious society, as this day presented, show that very much of their employment for the last half century has

been this very work of education, and much in this manner. A traveler from a more favored state, in regard to soil and climate, was, upon a time, passing through a rough, and bleak portion of New England, and asked a hardy resident what people "raised" here. The reply was, "we cannot raise much from the soil, so we build school houses and churches and raise men." And surely, sir, had we not been to-day told of the value of your soil for agriculture, we might easily suppose said traveler to have taken this parish on his way.

A good man, who once lived and prayed among you, often predicted that Heath would eventually become a *sheep pasture*. And truly, sir, judging from the number of good and faithful shepherds who have gone forth, as to day reported, to "feed the flock of God," both at home and in foreign lands, we infer, that, as matter of history, it has for a half century past been a green pasture where many precious lambs in Christ's flock have been reared to maturity. May the prediction in this sense, be fuller than the history, while he whom the Holy Ghost has now set, as overseer, shall continue to feed and guide the sheep and the lambs of this mountain fold.

Let the Select school, as the noble pilot ship that has done so much, in leading up the youth of this town to excellence and honor, let the select school be ever furnished with a good captain; let it ever be manned with youth who are so trained at home, as to do the most in school. Let the common school, as the smaller, though more important craft, be under the instruction of faithful teachers, and wise superintendents; and what Heath has ever been, during the last fifty years, even in her most palmy days, she may yet be; if not in numbers, yet certainly in intellectual and moral worth.

You, who have been, and are now laboring in the school and family, are forcibly reminded that you are rapidly hastening to the close of your work. Where are the fathers who called this aged minister to the pastoral office? He who has been recounting the worderful works of God to you and yours, announced, that he must deliver his message from "old and withered lips." He must soon join the upper branch of the great family. The old pulpit has already gone, (taking up a fragment of it,) and the influence which has proceeded from *this*, will be ready to greet him home, as an instrument who has turned many to righteousness. Let us heed the indication in relation to ourselves; for soon the shadows of death will be closing down upon the journey of our lives,—the commissioned angel will be hastening over the plain to relieve us of our heavy burdens, and convey us through the dark valley.

To the sentiment:—"*And the leaves of the tree were for the healing of the nations;*"

Rev. J. D. Smith, of Charlemont, remarked:—In certain parts of the earth, as is well known, there arises from the surface of the ground a subtle miasm that is fatal in its influence to health and vigor, and, sometimes, even to life itself. Silently and unseen it encompasses its victims, breathes upon them its poisonous breath, and taints through all their veins the flowing streams of life. But though mankind are unable to secure themselves effectually against the insidious attacks of this foe to health and life, yet they are not left unprovided with a remedy for the mischiefs that it works within. For the Creator has planted and caused to grow out of the bosom of the earth the graceful and health-bearing Cinchona—the tree that yields the famed Peruvian bark. Inestimably precious gift of heaven—this tree! It stands "for the heal-

ing of the nations," and as a living witness that God is good and that He cares for man.

But, my hearers, there are in this world of ours not only physical, but, also, *moral* miasmata—not only poisons for the body, but poisons likewise for the soul. And, alas! these latter poisons, these moral miasmata, pervade, not here and there some isolated spots alone, but they encompass, as with an atmosphere of death, the whole habitable world. Our world is an apostate world, and a world where every thing tends towards corruption and death. The souls of men are poisoned, and a thousand influences are every where at work to poison them yet more and more—'till they shall die the Second Death.

Such is the moral condition of mankind. But is there no remedy? Has God provided an antidote for poisoned bodies, and neglected to provide an antidote for poisoned souls? No, no; but amidst the moral as well as amidst the physical miasmata of the world he has planted a "tree of life:" and that tree of life is the Bible, whose "leaves," whose truths, "are for the healing of the nations."

Yes, my hearers, it is by *truth*, and not by bold conjecture or ingenious theory, that the evils that afflict humanity are to be removed—to be healed. Preeminently by Scriptural truth is this to be effected; and yet all truth is salutary—is healing. And as regards a healing, salutary influence, next to revealed truth is to be ranked *Historic truth*. Indeed, history is but another revelation—is God teaching by facts. For by knowing the past we do foreknow the future; and by knowing how communities have prospered, we know how to make them prosper again. According to the narrative to which we have this day been listening, this particular community of Heath has known seasons of great prosperity. Morals and relgion have flourished here.

Schools have flourished here, and the religious society and the church have been in an enviable condition. And now I say, that a knowledge of this past prosperity, and of the means and appliances that secured it;—this knowledge, I say, if rightly improved, may make Heath prosper once more, and bring back again to her schools, her religious society, and her church their most palmy days.

History, then, is precious, and we should seek to preserve every scrap of it.

I remember that when I first came to the town of Charlemont, I found there two old men who had been soldiers of the revolution. They had both been in the famous battle of Bunker Hill—one in the redout, and the other at the rail-fence. To hear these old men tell their stories was to me a special delight; and how often since have I wished that I had taken my pen and noted down their words as they were spoken—those simple yet eloquent words which they spoke when recollected scenes had warmed again their aged hearts, and quickened the blood in all their veins. How much I wish I had done this; for to do it now it is all too late. Those old soldiers of freedom are now in their graves, and history, thrilling, precious history, lies buried with them.—Buried with them, for they each of them saw something, and heard something, and felt something which no others did. History, I repeat, a portion of it, lies buried in those old soldiers' graves.

But, my friends, an aged man has come to us to day, bringing back to us a portion of the history of the past and

> "He a soldier too—OF TRUTH;
> He, a hero from his youth."

Our venerated friend has served long under the great Prince Immanuel; and to-day he has been telling us of his

conflicts and his victories. He has come to us bringing back, as I have said, the history of the past—history that should be especially interesting to the people of this town. He has told you of your past prosperity and of your past errors, and has thus been furnishing you with valuable aids as respects the future. And, surely, you cannot be willing that his words should vanish with the breath that gave them utterance in your ears? No, you want them on the *printed page* for yourselves and your children to ponder over by your firesides. This is your wish I know, and therefore I would now make the following motion, viz.:

That a copy of the discourse to which we have this day listened with so much interest, be requested for publication, together with so much of the proceedings of this meeting as it may be deemed expedient to publish; and that the whole matter of publication be referred to the committee of arrangements.

In rising to second the motion, Mr. Eastman, in substance said:—I would not write a man's epitaph and put up his grave stones before his death, but if the good people in Heath would rejoice to erect a monument to their fathers, and to the Mountain Shepherd of thirty-six years—a monument, as firm and enduring as these mountains, whose height shall cast a shadow half round the world, and that shall be so legibly inscribed, that it may be distinctly read in two continents and a hundred islands,—print this remarkable sermon and scatter the leaves for the healing of the nations.

The above motion was unanimously passed by the congregation.

Here we were reluctantly compelled, by the lateness of the hour, to forego the privilege of listening to remarks from several other gentlemen who would have interested the audience had time permitted.

After prayer by Rev. B. F. Clark, of Orange, Rev. Mr. Miller pronounced the Benediction;—which closed the public exercises of this deeply interesting occasion.

APPENDIX.

A.

Mrs. Bethiah Miller, wife of Rev. Moses Miller, died in Portage, N. Y., August 17, 1848, aged 69 years.

B.

Mrs. Sarah Dickinson, a daughter of Rev. Mr. Miller, who occupied the old family dwelling, and who died July 17, 1843.

C.

Mr. Thomas Spencer Miller, son of Rev. Mr. Miller, who died Aug. 1, 1843, at the old family dwelling, while he was tutor in Amherst College.

D.

The names of all from Heath, who have become Ministers of the Gospel.

Rev. Joshua Leavitt, at present an Editor, New York City.
" Lowel Smith, Missionary.
" John C. Thompson, Holyoke.
" Stephen T. Allen, at present an Editor, New York City.
" William Howland, Missionary.
" Lemuel Leonard, Moscow, N. Y.
" David H. Thayer, Western New York.
" George Benton, Baptist, Illinois.

E.

The names of the females who married Ministers.

Miss Clarissa Leavett, married Rev. Joseph K. Ware.
" Elizabeth Thompson, " " Giles Leach.
" Bethiah A. Miller, " " W. A. Nichols.
" Hannah B. Miller, " " Lemuel Leonard.
" Elizabeth Taylor, " " Frederic Ayer, Missionary.
" Susan Reed, " " William Howland, "
" Sarah Jane Hastings, " " James Nichols.
" Anna Gerry, " " Anthony Case, Baptist.
" Cordelia Dickinson, " " Seth Hardy.
" Mary Temple, " " Mr. Smith.

F.

The names of the Physicians who originated from Heath.

Jonas Brown,
Ebenezer Tucker,
Reuben Nims,
Henry Maxwell,
Harrington Brown,
Thomas Taylor,
Samuel Taylor,
Joseph E. Fisk,

David Allen,
Horace Smith,
Loren Allen,
Roswell Trask,
Cyrus K. Fisk,
J. G. Holland,
Jonathan Temple,
Cyrus Temple.

G.

The names of the Lawyers who originated from Heath.

Hon. Jonathan Leavitt, Judge of the Supreme Court.
" Sylvester Maxwell, of Charlemont.
Joshua Leavitt, since a Minister and an Editor.
Henry Temple.

H.

Thomas S. Miller and John M. Emerson.

I.

The product of one Farm in Heath, as taken from Report of Agriculture of Massachusetts, 1841.

The farm contained one hundred and ten acres. Six acres in tillage, twenty in English mowing, seventy in pasturage, ten in wood.

The soil is described as loamy and hilly.

The stock—horses, 2; cows, 4; sheep, 250; swine, 4; colts, 2.

PRODUCTS.

English hay, 2 1-4 tons per acre,	45 tons.
Wheat,	20 bush.
Indian Corn,	20 "
Oats,	200 "
Potatoes,	1000 "
Swedish Turnips,	20 "
Flat Turnips,	20 "
Pork, 1200 lbs., sold for	$120,00
Butter, 400 lbs, " "	60,00
New Milk Cheese, 400 lbs., sold for	28,00
Wool, 900 lbs., sold for	675,00
Cider, 10 bbls., " "	10,00
Winter Apples, 20 bush., sold for	5,00
Manure made, 500 loads.	
Wood used, 50 Cords.	

The sheep are described as a mixed race of Saxony and Merino blood, and the average yield of Wool, 3 lbs. 10 oz.

This, presuming it was well washed, is an extraordinary yield. The size of the loads of manure is not given; we can only infer from the facts that the team was light, the land hilly, and the number unusually large.

The whole amount of sales reached $1075. Value of produce used or reserved, $200. The cost of labor, $200.

Man's labor, board included, is rated at, per year, $200; per month, $17; per day, 75 cents; board of man at $1,50, per week.

This farmer states that five acres of his land produces annually an average of four tons of hay to the acre at one cutting. The situation

of the land is not given. He mentions a farmer in his neighborhood having produced the current year, from seven cows and one two years heifer, which calved in June, 2150 lbs. of new milk cheese, and 725 lbs. of butter.

According to State Statistics, ending April 1, 1845, it was estimated that 19,265 lbs. of butter were made yearly—valued at $2,408; 62,800 lbs. cheese, valued at $3,140; 10,050 lbs. maple sugar, valued at $965; 1,691 sheep, valued at $2,219; 4,350 lbs wool produced, valued at $1,300; 1,159 neat cattle, valued at $15,299; 205 swine, valued at $951.

Rev. Moses Miller was born in Worcester, Nov. 23, 1776. Bethiah Ware was born in Conway, March 17, 1780. They were married Oct. 13, 1806.

The births, marriages and deaths, in the family of the Rev. Moses Miller. .

NAMES.	BIRTHS.	MARRIAGES—AND TO WHOM.	DEATHS.
Samuel Ware,	July 18, 1807.		Aug. 26, 1828.
Sarah,	Aug. 6, 1809.	Dea. Aaron Dickinson, Sept. 20, 1831.	July 17, 1843.
Mary,	Apr. 15, 1811	Hon. Hart Leavitt, June 8, 1831.	Dec. 2, 1833.
Hannah Billings,	Feb. 26, 1813.	Rev. Lemuel Leonard, Nov. 18, 1839.	
Bethiah Avery,	Feb. 14, 1815.	Rev. W. A. Nichols, Sept. 25, 1838.	
Thomas Spencer,	May 24, 1817.		Aug. 1, 1813.
Moses Alexander,	Feb. 21, 1819.		Nov. 9, 1840.
William,	Jan. 23, 1821.		Feb. 23, 1823.
Samuel Fisher,	Oct. 5, 1822.	Miss Charlotte Howe, June 18, 1851.	

The Deacons of the Church who have officiated since its organization.

NAMES.	APPOINTMENT.	DIED.	AGE.	REM'S, TO WHAT CHH.
Hugh Maxwell,	Nov. 11, 1790	Oct. 14, 1799	66	
John Brown,	Nov. 11, 1790.	July 12, 1828	84	
James White,	Nov. 16, 1799.	May 1, 1824	80	
Medad Dickinson,	Jan. 12, 1815.	Dec. 15, 1825	70	
Jonah Thayer,	Sept. 6, 1816.	July 25 1820	69	
Jacob Chapin,	Aug. 7, 1820.	Aug. 2, 1835		
Samuel Hastings,	Feb. 8, 1826.			Colerain.
Ephraim Smith,	——— 1833.			Nunday, N. Y.
David Rugg,	——— 1833.			East Charlemont.
Moses Smith,	Jan. — 1835.			Greenfield.
David White,	Apr. 15, 1839.	Nov. 29, 1851.	77	
Aaron Dickinson,	Jan. 8, 1843.			
Joel Rugg,	Jan. 8, 1843.			

The names of the settled Pastors of this Church.

NAMES.	WHEN SETTLED	DISMISSED.	DIED
Rev. Joseph Strong,	Oct. 27, 1790	June 10, 1803.	
" Moses Miller,	Dec. 26, 1804.	Apr. 21, 1840	
" Calvin Butler, collea	Oct. 31, 1838.	——— 1840.	
" Samuel M. Emerson,	Sep. 10, 1810.		July 20, 1841
" Josiah Fisher,	Sep 7, 1812	Aug. 17, 1815.	
" Alpheus Graves,	June 18, 1851.		

Ten females married Physicians, viz.:

Miss Mary Hunt	married	Dr. Ebenezer Tucker,	Marlboro' Vt.
" Olive Dickinson,	"	" George Hill,	Heath.
" Sarah Cheney,	"	" Joseph Emerson,	"
" Cyntha Rugg,	"	" Alexander Pool,	Dennis.
" Emily H. Adams,	"	" Nathan M. Bemis,	Rowe.
" Cordelia E. Adams	"	" Orsemus Bemis,	"
" Clarinda Allen,	"	" Jonas W. Smith	Brattleboro, Vt.
" Lydia Henry,	"	" Benj W. Stephens,	Guilford, "
" Prudence Henry,	"	" Samuel Moor,	Canaan, N. Y.
" Esther Thayer,	"	" David Hiscock,	Fittstown, "
" Fanny White,	"	" Moses Barrett,	Charlemont.

Two married Printers, viz.:

Miss Martha Sawyer to Mr. Burnell, Missionary.
" Emily Gale to Mr. Charles H. Bronson, Printer and Editor.

Two married Lawyers, viz.:

Miss Margarette S. Hastings to Russell E. Dewey.
" Hannah H. Temple to George D. Burgess.